

DEVAVANI

Devavani means the Divine Voice which moves and speaks through the meditator, who becomes an empty vessel, a channel. In the Old Testament it was termed Glossolalia. The eyes are kept closed throughout the meditation.

First stage: 15 minutes music. Sit quietly.

Second stage: 15 minutes, no music. Start allowing words to form, at first with 'la..la..la' until unfamiliar yet seemingly word-like sounds occur. The words need to come from the unfamiliar part of the brain used as a child...before words were learned. Do not cry or shout, laugh or scream. Just allow a gentle conversational intonation.

Third stage: 15 minutes, no music. Standing up continue to speak and allow the body to softly move in accord with the sound. If you relax and are loose, the subtle Energies will move the body without your control.

Fourth stage: 15 minutes silence. Lie down and be silent and still.

DYNAMIC

This technique is best done at sunrise. It can be done in a group or alone, but the energy will be more powerful if it is done with others. The meditator can use a blindfold, should have an empty stomach and wear loose clothing.

First stage: 10 minutes music. Deep, fast, chaotic breathing through the nose. Be the breathing, forgetting the body and the mind, and let the body move as it needs.

Second stage: 10 minutes music. Catharsis. Let go, be mad. Scream, cry, shake, dance, laugh. Cooperate with the energy and with anything that happens, as totally as possible.

Third stage: 10 minutes music. With raised arms, jump up and down shouting hoo! hoo! so that the sound vibrates deep into the sex center. Give all you have, exhaust yourself in reaching a crescendo.

Fourth stage: Stop. 15 minutes silence. Freeze where you are, in whatever position you find yourself in. Witness the energy within the silence.

Fifth stage: 15 minutes music. Dance, sing, rejoice in celebration and thanksgiving.

If you cannot make noise in the place where you are meditating, an alternative method is given. In this, all the sounds are kept within, rather than being thrown

out. For those who enter it fully, the meditation can go very deep. In the second stage allow the body to explode into a soundless catharsis through body movements. In the third stage hammer the sound hoo! hoo! deep inside. Fifth stage: dance.

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GOURISHANKAR

Osho has said that if breathing is done correctly in the first stage, the carbon dioxide formed in the bloodstream will make the meditator as high as if on Gourishankar (Mt. Everest).

First stage: 15 minutes music. Sit still with eyes closed. Inhale deeply through the nose, filling the lungs. Hold the breath for as long as possible then exhale gently through the mouth, keeping the lungs empty for as long as possible. Repeat this cycle.

Second stage: 15 minutes music. Return to normal breathing and, allowing the gaze to be soft and gentle, look at a candle flame or flashing light.* Keep the body still.

Third stage: 15 minutes music. With closed eyes, stand up and let the body be loose and receptive. The subtle energies within will be felt to move the body outside your normal control. Allow this (Latihan) to happen. Don't you do the moving. Let the moving happen.

Fourth stage: 15 minutes silence. Lie down, be silent and still.

- The rhythmic beat of the music in the second stage is seven times the normal heartbeat. If possible, the flash-ing light should be a synchronized strobe.
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KUNDALINI

As the name implies, this meditation moves very potent energies within the meditator. Just as it is good to do the Dynamic at sunrise, this beautiful ,sister' meditation is best done at sunset.

First stage: 15 minutes music. Be loose and let your whole body shake, feeling the energies moving up from your feet: Let go everywhere and become the shaking and shivering. Your eyes may be open or closed.

Second stage: 15 minutes music. Dance...any way you feel, and let the whole body move as it wishes.

Third stage: 15 minutes. Close your eyes. Be still, standing or sitting...witnessing.

Fourth stage: 15 minutes silence. Sit or lie down with closed eyes...be still.

MANDALA

This powerful, cathartic technique creates a circle of energy that results in a natural centering.

First stage: 15 minutes music. With open eyes run on the spot, starting slowly and gradually, getting faster and faster. Bring your knees up as high as possible. Breathe deeply and evenly. Forget the mind and forget the body. Keep going.

Second stage: 15 minutes music. Sit with eyes closed and mouth open and loose. Gently rotate your body from the waist, like a reed blowing in the wind. Feel the wind blowing you from side to side, back and forth, around and around. This will bring your awakened energies to the navel center.

Third stage: 15 minutes music. lie on your back, open your eyes and, with the head still, rotate them in a clockwise direction. Sweep them fully around in the sockets as if you are following the second hand of a vast clock, but as fast as possible. It is important that the mouth remains open and the jaw relaxed, with the breath soft and even. This will bring your centered energies to the third eye.

Fourth stage: 15 minutes silence. Close your eyes and be still.

NADABRAHMA

An ancient Tibetan Buddhist technique which was originally done in the very early hours of the morning. It is suggested that it should be done either at night before going to sleep or during the morning, when it should be followed by at least 15 minutes rest. It can be done

alone with others or even at work. It is good done on an empty stomach with eyes closed otherwise the inner sound cannot go very deep.

First stage: 30 minutes music. Sit in a relaxed position with eyes closed, lips together. Begin to hum loudly enough to create a vibration throughout the entire body. It should be loud enough to be heard by others. You can alter pitch and inhale as you please and if the body moves allow it, providing that the movements are smooth and slow.

Visualize your body as a hollow tube an empty vessel filled only with the vibrations of the humming. A point will come where the humming occurs by itself and you become the listener. The brain is activated and every fiber cleansed. It is particularly useful in healing.

Second stage: 15 minutes music. Move the

hands, palms up, in a circular outward motion. The right hand moves to its right the left to its left. Make these circles large, moving as slowly as possible. At times the hands will appear not to be moving at all. If needed, the rest of the body can move but also slowly and silently. After 7 1/2 minutes when the music changes move the hands in the opposite direction: that is, with the palms down, moving in circular directions inwards towards the body. Move the hands for another 7 1/2 minutes. As the hands move outwards feel energy moving away from the body and as they circle inwards, imagine taking energy in.

Third stage: 15 minutes silence. Sit or lie down absolutely still and quiet.

NADABRAHMA II

Osho has given a beautiful variation of this technique to couples. Partners sit facing one another, holding one another's crossed hands. A bedsheet must cover both the bodies and it is best with no other clothing. The room should be fairly dark with four small candles giving the only light. A particular incense should be burning which is used only for this meditation. The same incense should be used on each occasion. Facing one another, hands both crossed and clasped, . the couple should close the eyes and continue humming for 30 minutes. The humming is to be done together. After a minute or two the breathing and humming will merge in unison and the energies will be felt to meet and unite.

NATARAJ

Nataraj is dance as a total meditation.

First stage: 40 minutes music. Dance as if possessed. Close your eyes and let your unconscious take over completely. Do not control your movements or be a witness, just be totally in the dance.

Second stage: 20 minutes silence. When the music stops, lie down immediately, silent and still. Allow the vibrations of the dance and the music to penetrate your most subtle layers. (You will need to stop the tape for this section and then start it again for the next stage.)

Third stage: 5 minutes music. Dance in celebration and enjoy.

NO-DIMENSIONS MEDITATION

This meditation, which originated from Gurdjieffian movements, is a centering dance as well as a good preparation for whirling. It lasts one hour and is in three stages.

1st Stage:

Continuous dance in a set of movements for 30 minutes.

2nd Stage:

Whirling for 15 minutes.

3rd Stage:

Silence, lying down for 15 minutes.

Keep the eyes open during the first two stages, and closed in the last stage.

First Stage:

A six- art movement repeated continuously for 30 minutes.

Begin with standing in one place, placing the left hand on the heart and the right hand on the belly. listening to the music get into the rhythm of the breathing.

a) *Touch the back of the hands together on the*

belly, breathe in through the nose and bring the hands up to the heart. While breathing out through the mouth move the right arm and foot forward and let the left hand return to the belly in a circular movement. Then return to the original stance.

b) *Repeat this breathing and movement with left*

arm and foot moving forward, while right hand returns to the belly, and then return again to the original stance.

c) *With the hands again starting on the belly,*

repeat the breathing and movements with right arm and foot moving sideways to the right, in a 90 degree turn.

d) *With the hands again starting on the belly,*

repeat the breathing and movements with left arm and foot moving sideways to the left, in a 90 degree turn.

e) *With the hands again starting on the belly,*

repeat the breathing and movements with right arm and foot moving behind, in a 180 degree turn.

f) *With the hands again starting on the belly,*

repeat the breathing and movements with left arm and foot moving behind, in a 180 degree turn. Remember always to move from the center (hara), using the music to keep the correct rhythm. Movements should be in a continuous flow and not automatic. This dance starts slowly and builds

up in intensity. It the body falls down by itself, this is also fine.

Second Stage:

Whirling for 15 minutes. Turn anti-clockwise keeping the eyes open a little, arms stretched out with the right palm turned upward and left palm facing the ground, Breath normally and let the whirling take you over.

If you feel discomfort from whirling anti-clockwise, you can change to clockwise and reverse position of the hands. If a sensation of nausea arises, focussing the eyes on the left hand or thumb can be helpful.

To end the whirling, slow down and allow the arms to fold over the chest and heart.

Third Stage:

Silence. lie down, preferably on the belly, with eyes closed. Just go inside and allow witnessing to happen.

NO-MIND MEDITATION

as introduced in Gautama the Buddha Auditorium

During the discourse series Live Zen, Osho introduced a new meditation to thousands of disciples gathered in Gautama the Buddha Auditorium. The meditation experiment evolved daily, and gradually became a new „meditative therapy“ called No-Mind. Since that time, thousands of Ashram guests have participated in this new „therapy through gibberish“. The meditation itself is a week-long program consisting of two hours each day. The first hour is gibberish, where all the rubbish of the mind is thrown out in nonsense language, sounds and movements of the body. The second hour is spent in silence, sitting with eyes closed and witnessing.

As Osho said in one discourse:

„No-mind means intelligence. Mind means gibberish, not intelligence. And when I am asking you for gibberish, I am simply asking you to throw out the mind and all its activity so you remain behind - pure, clean, transparent, perceptive.“⁽¹⁾

For the last few months before he stopped speaking, Osho ended each of his evening discourses with this experiment. He gave instructions for it to be done as a seven-day group process. Participants in the Osho No-Mind Meditation groups at Osho Commune International and at Osho Meditation Centers around the world report that they have experienced themselves as more open, vulnerable and centered afterwards, and find they can be much more deeply relaxed and silent during meditation.

This package is designed to help you experience the Osho No-Mind Meditation as it was first introduced by Osho in Buddha Hall. You can do it alone or with friends. On Side One of the enclosed tape, Osho introduces the gibberish stage of the meditation. This is followed by a recording of a group of people doing gibberish for 40 minutes. Side Two of the tape can be used for the witnessing stage and for what was then known as the Let-Go stage of the meditation. In a series of recordings taken during discourses, Osho guides you deeper and deeper within.

Osho's Introduction to the No-Mind Meditation

„My Beloved Ones, I am introducing you to a new meditation. It is divided into three parts. The first part is gibberish. The word ‘gibberish’ comes from a Sufi mystic, Jabbar. Jabbar never spoke any language, he just uttered nonsense. Still he had thousands of disciples because what he was saying was, ‘Your mind is nothing but gibberish. Put it aside and you will have a taste of your own being. To use gibberish, don't say anything meaningful, don't use language that you know. Use Chinese, if you don't know Chinese. Use Japanese, if you don't know Japanese. Don't use German, if you know German. For the first time have a

freedom - the same as all the birds have. Simply allow whatever comes to your mind without bothering about its rationality, reasonability, meaning, significance - just the way birds are doing. For the first part, leave language and mind aside. Out of this will arise the second part, a great silence in which you have to close your eyes and freeze your body, all its movements, and gather your energy within yourself. Remain here and now.“

„In the third part I will say, ‘Let go!’ Then you relax your body and let it fall without any effort, without your mind controlling. Just fall like a bag of rice. Each segment will begin with the sound of a drum.“(2)

Instructions for the Meditation

Try the meditation for seven days at first, as that will be a long enough period to experience its effects. The timings on the tape allow for approximately 40 minutes of gibberish, followed by 40 minutes of witnessing, but you can continue both stages for a further 20 minutes if you wish.

First stage: Gibberish, or Conscious Craziness

Standing or sitting, close your eyes and begin to make nonsense sounds -gibberish. Make any sounds you like, but do not speak in a language or use words that you know. Allow yourself to express whatever needs to be expressed within you. Throw everything out, go consciously crazy. The mind thinks in terms of words; gibberish helps to break up this pattern of continuous verbalization. Without suppressing your thoughts, you can throw them out in this meditation. Everything is allowed: sing, cry, shout, scream, mumble, talk. Let your body do whatever it wants: jump, lie down, pace, sit, kick, and so on. Do not allow there to be any gaps. If you cannot find sounds to gibber with, just say la la la la, but don't remain silent. If you do this meditation with other people, do not relate or interfere with them in any way. Just stay in touch with what is happening to you, and don't bother about what others are doing. You can wear a blindfold if it helps.

Second stage: Witnessing

After the gibberish, sit absolutely still and silent and relaxed, gathering your energy inwards. Let your thoughts drift further and further away from you, allowing yourself to fall into the deep silence and peacefulness that is at your center. You may sit on the floor or use a chair. Your head and back should be straight, your body relaxed, your eyes closed, and your breathing natural. Be aware, be totally in the present moment. Become like a watcher on the hills, witnessing whatever passes by. Your thoughts will try to race to the future or back to the past. Just watch them from a distance - don't judge them, don't get caught up in them. Just stay in the present, watching. It is the process of watching that is the meditation; what you are watching is not important. Remember not to become identified with or lost in whatever comes by: thoughts, feelings, body sensations, judgments.

„Live through consciousness not through conscience. Be so alert that you can take responsibility for your own life. Witnessing is totally different from being a judge; witnessing is simple. You come before the mirror; whether you are beautiful or ugly the mirror makes no comment. It simply mirrors you, that's all, what-so ever you are, with no comment, with no judgment. It does not say, ‘You are ugly - get lost!’ or ‘You are beautiful, remain here a little longer, I enjoy your company.’ A witness becomes a mirror, he goes on watching. And the miracle is: if you can watch your mind without becoming a judge you will go beyond mind very soon. It is your judgments which create entanglements with the mind. One thing you like and you cling to it, another thing you dislike and you want to push it away. You become entangled, you get involved with the mind, you become identified with the mind. And you don't know what truth is and you don't know what good is and you don't know what beauty is. All that you know is borrowed, all that you know is what the society has told you. And societies have been repeating these things for centuries, and go on repeating the same things. Society is not enlightened; there has not yet been an enlightened society, only enlightened individuals.“(3)

Third stage: Let-Go *

„Gibberish is to get rid of the active mind, silence is to get rid of the inactive mind, and Let-Go is to enter into thetranscendental.“(4)

After the witnessing, allow your body to fall backwards to the ground without any effort or control. Lying back, continue witnessing, being aware that you are not the body nor the mind, that you are something separate from both. As you travel deeper and deeper inside, you will eventually come to your center.

„At the center of your being everybody is a buddha. And the moment you reach the center and you feel the buddhahood filling your consciousness completely, a tremendous joy arises. Thousands of flowers start showering on you. A serenity, a silence, a blissfulness, a deep ecstasy - just watch everything. You are entering into the very mystery of life.“(5)

When you feel ready, sit up again, and for a few minutes remember the space you have been in - the silence and the peace.

„And make it a point of remembering in your ordinary, day-to-day life that you are carrying a buddha within you, that you are pregnant with a buddha. And you have to be careful about it. It is a very delicate affair.“(6)

*Please note: The one week process created by Osho, called No Mind Meditation, does not include the Let-Go stage.

Source References

Quotations are taken from the following discourses by Osho available complete either on audiotape or in book form under the title of the same name:

1. This. This. A Thousand Times This. #6
2. Live Zen # 17
3. The Dhammapada Series Three, #8
4. This. This. A Thousand Times This. #8
5. Nansen: The Point of Departure #5
6. Nansen: The Point of Departure #8

PRAYER

It is best to do this prayer at night, in a darkened room, going to sleep immediately afterwards; or in the morning followed by 15 minutes rest. 20 minutes music. Raise both your hands towards the sky, palms uppermost, head up, just feeling existence flowing in you. Allow the energy to flow through your arms like a leaf in the breeze. After 2-3 minutes when you feel completely filled, lean down and rest your forehead on the earth, becoming a vehicle to allow the divine energy to unite with that of the earth. Repeat these two stages at least 6 more times.

SOUNDS FOR THE SEVEN CHAKRAS

Music for Superconsciousness

These seven pieces were created to stimulate each chakra with the exact frequency of its corresponding planet. The frequencies of the planets were calculated mathematically by Hans Cousto and are reproduced on tuning forks.

Because these sounds and overtones are unusual for most people, it is suggested that you relax or meditate before listening to the tape. Rather than listening to the whole tape at once, it is better to listen to just two or three pieces at a time, depending on which chakras you want to work on.

This music was created by Swami Prem Azima, M.D. and recorded on April 14, 1991 in the Samadhi of Our Beloved Master, Osho.

CHAKRA PLANET FREQUENCY IN HERZ

I	Earth	136.10
II	Moon	210.42
III	Jupiter	183.58
IV	Venus	221.23
V	Mercury	141.27
VI	Saturn	147.85
VII	Neptune	211.44

„Patanjali believes - and not only believes, he knows also - that sound is the basic element of existence. Just as physicists say that electricity is the basic element, yogis say that sound is the basic element. They agree with each other in a subtle way. Physicists say that sound is nothing but a modification of electricity and yogis say that electricity is nothing but a modification of sound. Both are true. Sound and electricity are two forms of one phenomenon, and to me, that phenomenon is not known yet and will not be known ever. Whatsoever we know will just be a modification of it. You may call it electricity, you may call it sound, you may call it fire like Heraclitus, you may call it water like Lao Tzu: that depends on you. But these are modifications - forms of the formless. That formless will always remain unknown... So whenever -anything is known, it will just be a modification of the unknown. The unknown remains unknown. It is unknowable. So what you call it depends on you, and it depends on the utility you are going to put it to. For the yogi, electricity is not relevant. He is working in the inner lab of being. There sound is more relevant, because through sound he can change many phenomena inside and through sound he can change the inner electricity also. Yogis call it Prana - the inner bio-energy or bio-electricity. Through sound that can be changed immediately. „
OSHO, Yoga, the Alpha and the Omega, Vol. 2

THE MYSTIC ROSE MEDITATION

The meditation is as follows: one week of laughing for three hours a day, one week of crying for three hours a day, and one week of watching, or witnessing, for three hours a day. Since then, thousands of people have participated in The Mystic Rose Meditation group at the Osho Commune International in Poona, India, and at Osho meditation centers around the world. Scientific studies done during and after the groups reveal that participants experience profound and lasting changes in many dimensions of their lives. These include a deep inner relaxation, improvement in a wide variety of psychosomatic conditions, and a greater ability to feel and express their emotions in daily life and at the same time to be detached from these emotions - to become a witness to their experiences. This package is designed to help you experience a taste of the Mystic Rose Meditation on your own or with friends. Each side of the tape lasts for 45 minutes; on side one is laughter, and side two

has music to provoke your tears. Osho suggests that to get the full benefit you do the three stages for three hours a day. The important thing is not to keep thinking about the time and looking at the clock; you can set a muffled alarm if you like.

When Osho described this beautiful new meditation

He said:

„The symbol of the mystic rose is that if a man takes care of the seed he is born with, gives it the right soil, gives it the right atmosphere and the right vibrations, moves on a right path where the seed can start growing, then the ultimate growth is symbolized as the mystic rose

- when your being blossoms and opens all its petals and releases its beautiful fragrance. „

„I have created a new meditative therapy. The first part will be laughter - for three hours, people simply laugh for no reason at all. And whenever their laughter starts dying then they say, 'Yaa-Hool!' and it will come back. Digging for three hours you will be surprised how many layers of dust have gathered upon your being. It will cut them like a sword, in one blow. For seven days continuously, three hours every day. . . you cannot conceive how much transformation can come to your being.

And then the second part is tears. The first part removes everything that hinders your laughter - all the inhibitions of past humanity, all the repressions. It cuts them away, it brings a new space within you, but still you have to go a few steps more to reach the temple of your being, because you have suppressed so much sadness, so much despair, so much anxiety, so many tears

- they are all there, covering you and destroying your beauty, your grace, your joy. „

„The Mongolian idea was - and I agree with it - that life after life it goes on accumulating in you; it becomes almost a hard shell of pain. „

„These wounds and scars have been developing for many lives. They are not part of the body, they are surrounding the consciousness, and have to be released. „

„That's why all the saints and the sages have been telling you, shouting, 'Go into yourself.' You listen to them, but you don't go. There is a reason why you don't go. You know that going in,

you have to encounter pain; going in,
you have to encounter misery, suffering,
agony. It is better to remain outside -
engaged, busy. „

„So for seven days you have to allow
yourself to weep, cry, ,for no reason at
all - just the tears are just ready to
come. You have been preventing them.
Just don't prevent. „

„Finally, the third part is witnessing:

The Watcher on the Hills. After the
laughter and the tears, there is only
a witnessing silence. Witnessing on
its own is automatically suppressive.
Weeping stops when you witness it, it
becomes dormant. This meditation gets
rid of the laughter and tears beforehand,
so that there is nothing to suppress in
your witnessing. Then the witnessing
simply opens a pure sky. So ,for seven
days you experience simply a clarity. „
„This is absolutely my meditation. „

- Instructions for Laughter

„The authentic laughter is not about
anything. It is simply arising in you as a
flower blossoms in a tree. It has no rea-
son, no rational explanation. It is myste-
rious; hence the symbol of the mystic
rose.“

For seven days begin by shouting Yaa-Hoo! a few
times, then just laugh for no reason at all. You can
sit or lie down. Some people find lying on the back
helps to relax the stomach muscles and allows
energy to move more easily. Some find that
covering themselves with a sheet, or holding their
legs in the air helps to bring out the laughing,
giggling child in them. The emphasis is on finding
your inner laughter, so your eyes are generally
closed. However, some eye contact with your
friends to spark it off is also fine. Side one of the
tape can be used to support your laughter. Let
your body roll about in a light, playful way with the
innocence of the child within you, and allow
yourself to laugh with totality. At times, you may
come up against blocks which have been there
for centuries. When this happens, shout Yaa-Hoo!
or do gibberish (nonsense sounds) until laughter
arises again.

- Instructions for Tears

„Once the laughter is over you will
end yourself flooded with tears, agony.
But that too will be a great unburdening
phenomenon. Many lives of pain and
suffering will disappear. If you can get
rid of these two layers you have found
yourself. „

For the second week just sit and allow yourself

to cry for no reason at all. Side two of the tape has music to help provoke your tears. You may want to have the room slightly darkened to help you move into your sadness. You can sit or lie down. Close your eyes and move deeply into all the feelings that make you cry. Allow yourself to cry really deeply, cleansing and unburdening the heart. Feel that the dam of all your pent-up hurts and sufferings is breaking open - let the tears flood out. If you feel blocked or feel sleepy after crying for a while, do gibberish. Rock your body back and forth a little; the tears are there, just don't prevent them.

- Instructions for The Watcher on the Hills

For the third week sit in silence just witnessing. You may sit on the floor or use a chair. Your head and back should be as straight as possible, your eyes closed and your breathing natural. Relax, be aware, become like a watcher on the hills, just witnessing whatever passes by. It is the process of watching that is the meditation; what you are watching is not important. Remember not to become identified with or lost in whatever comes by: thoughts, feelings, body sensations, judgments, just watch these things come and go as if from a great distance.

„The whole of humanity has gone a little cuckoo for- the simple reason that nobody laughs fully. „

„And you have suppressed so much sadness, so much despair and anxiety, so many tears - they are all there, covering you and destroying your beauty, your grace, your joy. „

„What has to be done is to break through these two layers. Then the witnessing simply opens a pure sky. „

Quotes from Interviews with
Meditation Leaders and Participants

„The meditation is the most powerful, playful, releasing and tender technique I have ever experienced, and goes beyond anything I could have imagined. It is powerful because the structure immediately, without dialogue, brings us in touch with our inhibitions, controls, seriousness and inability to laugh freely with the delight of a child. Digging past one barrier after another for seven days, we find playfulness - the sheer joy of belly laughing at nothing in particular.“

„What I love most is that there is no therapy, no theory, no technique - simply laughter, tears and me! It feels like it is penetrating me to my core.“

„The laughing released much energy and really shocked the concrete blocks between my ears - I could feel them breaking up.“

„The release of tears after these seven days of laughter was overwhelming. We seemed to have been carrying a lake

of despair and misery which, when opened up, simply flooded us for the next seven days. During the crying our hearts opened, our eyes became soft and luminous. We became vulnerable, open and tender.“

„Very different kinds of tears flowed from me: primal, raw, baby tears; tears of experience; tears of gratitude and tears of the longing of my being for the Beyond.“

„The first day of The Watcher on the Hills went very deep: the silence was vast and the watching easy. Then slowly, slowly the watcher had more to watch. The mind, the unconscious, got very angry at being watched so diligently for three hours a day and presented some very disturbing dreams in the last three days - from the bottom of the barrel - and the watcher had a struggle watching.“

„I feel clearer and fresher in my mind, and my body is full of energy.“

„The gift of this group is so precious. It touches places in me that I was not aware existed.“

„The most beautiful and delicious feeling is this freshness inside my heart of a very young and innocent child; trusting, loving and being totally excited about each moment in life.“

- A Few Points to Help
- Many people come to a layer of anger during the week

of laughter or during the week of tears. There is no need to stay stuck there. Let it be expressed with gibberish and body movements, then return to the laughter or tears. It may also be helpful to do Dynamic and Kundalini during the first two weeks of the Mystic Rose Meditation to help keep the energy moving.

- During the the third week, the Watcher on the Hills, Dynamic and Kundalini are an integral part of the process.

- It is best not to talk to each other during the three hours of the three week process.
- Celebrate your laughter, celebrate your tears, celebrate your moments of silent watching !

WHIRLING

Sufi whirling is one of the most ancient techniques. It is good not to eat or drink for a few hours before whirling. It is best to have bare feet and loose clothing.

First stage: 45 minutes music. Keep your eyes open and feet the center point of your body. lift your arms to shoulder height, with the right hand palm up and the left hand low, palm down. Start turning around your own axis, anti-clockwise. let your body be soft. Start slowly and after 15 minutes gradually go faster and

faster. You become a whirlpool of energy - the periphery a storm of movement but the witness at the center silent and still.

Second stage: 15 minutes silence. let your body fall to the ground when the music stops. (It may already have happened before). Roll onto your stomach immediately so that your navel is in contact with the earth. Feel your body blending into the earth. Keep your eyes closed and remain passive and silent.

Osho's meditation techniques are one hour long, and have been scientifically designed by Osho Himself, so it his suggested that they are done in their complete form, with nothing shortened or omitted.

If you have any questions about Osho Meditations, please contact:

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